

A-1118

Wednesday, Jan. 18, 1967-Palo Alto-Groups I and II

Well last night we talked about work as much as we could in Berkeley, tonight it's your group II also, and several new people. And maybe if those who are really new or feel that they are a little shaky about what is the meaning of work, if they could ask questions we could start that way. What I would like to try sometime is when the new people ask the questions the older members answer when I am here, so that it will be a little easier for them to feel backed up if they give an answer, or at least, sometimes we can put the answer in a little different light. We waited for a few...we just started out (unclear) We haven't really started. So what questions now can we talk about? You remember what I said on Monday, and then I listened to the beginning of the tape because you remember I talked about the silence after I asked that, and then I said also I didn't like silences, I had to fill it. I wanted to make sure I didn't start too soon. But there is enough time that elapsed without any particular questions so I felt justified. But now we go through the same thing again? Children, work is work. If you're interested, if you try there is no doubt that you have some questions, because you will get stuck. Wherever in whichever way you try to work, you know there is an obstacle somewhere and you meet it almost immediately, and surely sooner or later it has to be there, and why? That question must all the time come up. If I make up my mind I want to be conscious, and it is a reasonable kind of statement because I know that I would like to acquire it and I haven't got it yet. But I set out to do it and I want to do it, and then I try and why is it that I cannot do it? Because in any other kind of a thing in ordinary life when I set out to do something, I want to acquire a particular dexterity, so of course, I apply myself and after a while I know how to write, after a little while I can use a hammer, after another while maybe I can play a little piano, things like that are automatic almost. Because I have an aim I can reach it if I spend enough time, energy, wish and so forth on it. And now I wish to

be conscious. I want to do something in order to help myself wake up. Again, it is a reasonable statement because I assume that I am asleep and I want to wake up. And how is it possible with the best of intentions on my part, my real sincere wish, that I cannot wake up, and when I make that kind of attempt there is something always in the way. You see, that should arouse your curiosity if you're in any way serious about work. Of course that is something that no one can give you because you have to know for yourself that you really honestly want to find out about yourself, what you can do or not do. But it seems to me that it ought to spur your interest, your attention, whenever you discover something that you cannot do and you still want it as a desirable result, or that you have an aim, and surely this question about waking up is a worthy aim, particularly when you know that you're asleep or that you're asleep most of the time and that if you can judge it, that is see that sleep for yourself is not something that really belongs to man as he should be. Yes.

Mr. Nyland, I have a task that will not officially be over for one more day and I wanted to ask about it because it doesn't seem to be helping me to wake up. The task was to try to observe the movements of my arms and shoulders while I was sweeping. And I have done this alone and when there were people around, not necessarily in the same room, in the dark and in the daylight, in my own house and in houses that were not mine. And when I start, I'm standing there with the broom or with the dustpan and a brush and I (unclear) start sweeping. And I want to be observing my shoulders and arms and then I start sweeping and well, the time I did it in the dark was good because it didn't mix up with the eyes and it seemed like I wasn't so easily distracted. But the rest of the time, my mind...it seems like I'm more concerned with the thoughts going on in my head than sweeping.

When you sweep in the dark, can you see the dust? No You just go through the movements? I was sweeping off the stairs and I could tell by the brush hitting the wall that I was sweeping the whole step. Can you do the same thing if you close your eyes? O yes. Have you tried it? No. Do that. Change from closing

your eyes to opening them. Again close them and again open them. And then see if you can maintain this wish for being awake. You start out, and say you are on one of the stairs and you sweep, of course from the top down. You hold the dustpan in the left hand and you move. You have a brush and now the idea is to move your shoulders. You don't do that much. Do it with a long broom, a long handled broom. With a short brush you don't move much of your shoulders. It's not so good as a task for that, is it? I was standing up straight and bending way over. Yea but it doesn't seem to bother (unclear) much with the arms when you have the brush and dustpan. Only use the broom to do the arms. If you have a good broom, then your whole body, then exaggerate. Then try to do it, first relaxing. You stand there. You come to yourself, I mean at that moment you have a realization of you standing there, existing, with the broom in your hand ready to do some activity, you see? You relax now the different muscles of your body and particularly if you're interested in your shoulders or whatever the movements may be in your arms as connected to your shoulders, you relax that particularly. When you think you've done that well enough, close your eyes. Without having the broom, if you're standing and you're going to use the broom, not the dustpan, whenever, if you start now with the broom, move first your arms without the broom as if you go through the motions of sweeping, Exaggerate your movements. Make it much worse (unclear). In the midst of that open your eyes. See if you can retain for yourself the awareness which you might have when you close your eyes, because you will surely know that you are standing there and also, it need not be partial at all. You stand there. Nothing to it. But when you open your eyes, immediately you will get impressions from the outside. And then of course automatically you take energy away from whatever there is and it is not that the wish is diminished only the kind of energy that will be used for ordinary activity simply takes it away from that what is now represented by the wish. So the wish, you might say, is reduced without you actually doing anything about a reduction. It's only that it doesn't receive as much food. Now gradually with

this and your eyes open, you try to reinforce the wish to be awake. You see, when you try to do that you will see that it will affect the way you know it or the way the eyes are taking in ~~information~~ ^{perceptions.} And (unclear) the moment or some moments one after the other and you feel as if you are trying to move this energy in a different kind of direction, dependent on the intensity of your wish. At the moment when you think you have done as much as you can do in the direction of being awake, close your eyes again. And then continue with that. You try to intensify more of this awareness. And it will be sometime before you get used to what I am saying so that you actually can do it because it is a little complicated. It sounds complicated. It is not. You may not do it in that particular sequence. Then you go through the same rotation again. As you have intensity of wish to be awake or aware you open your eyes and again the same thing. You will lose it. And many times even the thought about it will come because you will start with your mind to define or also you might say to cognize the fact that you are standing there instead of being aware. After you have done this two or three times take the broom and go through the same motions, and if you can, while you are brooming, close your eyes every once in a while. Try to vary the different movements of your body as much as you can and as I say, exaggerate the movements in order to make it a little bit unusual and because of the unusualness you probably will be more reminded because you will link that up with the purpose why you are doing it. And the purpose is, of course, I want to be awake. You will not be able to do very much sweeping so as far as that is concerned the task can only help you to be awake. And then after a little while you say now I really ought to sweep. So then you go ahead and sweep. The same thing applies when you have a dustpan and a brush on the stairs but then you try to become aware of the movements of your arms. Alright? How often will you do this? When I get home tonight and tomorrow. At least twice a day. Yea. Good. Alright. Is the task over tomorrow? It will have been a week since I took it. One week. How much has been a success? Not very much, the only time I think was at all good was the time

I forgot to do it until night and I did it in the dark. That was a good time. Good. Then you give the good lick tomorrow. Alright. Yes, Steve.

I have a lab course, Mr. Nyland, which is three afternoons a week, which is something I find very distasteful and very unnecessary and when I'm involved in it...what is it? Bio-chemistry course. Do you have to dissect anything? No. It involves pouring from one test tube to another and pouring back and...what is that? Pouring from the empty into the void. Why do you object to that? Well, something in me says this is unnecessary, this is useless I...why are they making me do it? And I get angry. But you're after a degree aren't you? Yes. And all the time you think this is not necessary you have to have a little sign in front of you only that says PHD, to remind you. Yes. In the first place get rid of this resentment. Yes. Do it for an entirely different purpose. And instead of just saying, Ah, I hate it, you say it is not a duty for me. Change the course of the total picture and you can go on. Go on from one test tube to the other almost ad infinitum. Well, this is what I wanted to ask you about because this afternoon I was trying. At times I would think to myself I can use this to work instead of just fuming about it. And I would try to do this and it would last for about thirty seconds, a minute sometimes, and then I'd say Ah, it doesn't matter, it's terrible. And I'd be off on that again. And then maybe ten minutes or it might be an hour before I'd remember again. And do you know after you've said that that you've said it? Do you say it in such a way that you really know it, or if not, I would say that you're way out, because it involves, of course, a certain feeling with which you say it, you know, almost swearing. Yes. But you know you have said it? Very soon after you have said it? Sometimes, yes. Can you say it again, then? Do it over? Yes, and this time so intense, so hateful, so completely involved, up to the point of swearing, can you do that? Just exhaust that energy. And you will listen. You will listen, of course, to your voice. And you can be quite definitely aware of your posture. Until you really, you might say, you become so familiar with it, or that there is something in you

(unclear)...Here I am, simply performing in an ordinary mechanical way, like every day, and I allow myself to do it, and without any particular thought or rhyme or reason I allow my energies to go in that direction. I say, how silly that I have no more control, and when I emphasize it and I make myself do it, then, of course, something else is there that directs this particular flow of energy intentionally. And because of that something else starts in me and unless you reach the conclusion, how silly, or say, now listen to this, there he is again, o, my heavens or something of that kind, you introduce all the time a little bit of a different kind of nature. And all the time, then, you break the mechanicality. You have to learn that all these things that are so terrible and of course, you object to, that they could be, at times at least, good opportunities, And the more you then can do that, the more you can exhaust the energy that otherwise would flow into an ordinary kind of reaction of being angry. That energy is extremely valuable. Alright? Three afternoons a week? Thousands of opportunities. Alright, good, Steve.

I have difficulty working, trying to observe myself making breakfast. When I'm walking from the coffee pot, the bread or something, I can even observe my motions, moving. When I step to cut the bread or to butter the bread I just fall asleep. Do you observe a routine? Sequence? Fairly. And you do one and then another and another? Fairly routine. Same as in dressing, you see...a certain habit. With some variations. First socks. Yes. You see, change. Change it. Change the way you're doing it. Break the sequence. If, when you cut the bread, only cut half a slice. Then pour the coffee. If you're customary to put sugar in afterwards, if you take sugar, I hope you do, then one day don't put sugar in, next day, first the sugar. Next day half sugar, half coffee. All kinds of ways of changing. As you pour stand on your left foot. You know, these kind of things are of course silly. But they are extremely helpful. Anytime that you can, even in retrospect, see that you have been mechanical, try to repeat the mechanicality and then introduce a little bit of a note which is a little different. And that note, of course, represents the

possibility of being awake. You have it so completely in your own hands. In the period of, let's say, half an hour, you are making breakfast and if you're perhaps not too much in a hurry that you can linger during that half hour, exhaust it. And you will see how strange it is. For the next day that what is now the broken habit has already become habit so you have to undo the new habit. And you use the old habit. But the old habit is new. You see what I mean. It's a question many times of almost I would say you play with yourself. You see in what respect and in what way and to what extent actually there could have a relationship between yourself and your body. And that the mind tells the body to do this and that and that and that so that more and more the idea that the mind has to take over and has to become superior in its activity in dictating or at least in taking the initiative regarding the body and that the body gradually becomes more passive, ultimately negative in relation to the positive quality of that what is your mind in order to establish for yourself as a person the shifting of the particular equilibrium as far as the positive and negative is concerned. I mentioned yesterday that the neutralizer stays in the same place but the one goes into three and the three goes into one. You know, if the sequence is one, two, three so that really the relationship is one, three, two. But whatever it is, wherever I start to break that kind of habit under the influence of my ordinary intellect then I get already a certain taste of what it will be when something like the I is going to tell me, my body, what it ought to do. It may be a little far off, but at least I go now through the exercise in order to make my body sufficiently the servant, and therefore if you break the habits to which the body of course is attached and which it will do particularly when you are in an unconscious, almost I would say staring state, or a state in which you are a chicken without a head, and the body itself has taken over. And there is a cup automatically you pour into it. And if you stop movement at certain times and go over to something else or wait and then continue and do it five times before you have poured all the coffee in the cup. And maybe you have poured it.

pour it out again. Do it again. Milk. It's too bad you can't take it out anymore but you can do it by drops. You can hold the little pitcher in your left hand. You can drink from the table without touching the cup but just putting your lips to it. And all kinds of contortions. I say, standing on the left foot, right foot, whatever. You remember G what he said about catching a ball? How he did it. Not just like this. But the most impossible kind of a thing to have his hand in back and then catch the ball. (Unclear) You can imagine him if you like when a boy doing that kind of thing. It's only an illustration... how can I break mechanical habits. If I know that I am mechanical and I know that it is really, I always use the word becoming, it doesn't belong to me, it belongs to an animal, it belongs to earth, it belongs to something that has to be done in the easiest way or sometimes more efficiently and of course, in ordinary life we even praise it because we think it is marvelous, so a person's completely identified because he is, so called, all there. In Work, it's just the opposite. I would break up all kinds of combinations in order to be able at the proper time to make my own combination the way I wish. Unconscious life simply means that the three centers automatically in a certain way are connected in the way they wish or the way they have found the best way for the ...to be the laziest and still accomplish what has to be done. That is really the problem of an unconscious existence that because of it and this laziness or the routine or the monotony that I can use less and less of my centers in order to do the same thing. I think that I'm pretty clever when I'm so dextrous in driving the car without using my head. But you see I have three centers and whenever they are connected with each other, of course are influencing each other, and it is as if from one center to another energies flow which should belong in one center and not flow over into the other. But it only happens because there is no one to direct it and when they are left on their own particular level and they receive constantly energies in the form of impressions then each center will do whatever it pleases. The picture is very much as if they take in each other's washing. They should stick to

their own washing machine and only wash their own wash. But instead of that, my intellect loves to interfere with my feelings. And surely I know that my feelings never stay where they are. They have to be expressed in my body. And many things of that kind. Of course I know relationships between that what I think and what I act on. All these things are perfectly all right from the standpoint of ordinary life. And in ordinary life I don't need any particular consciousness. Because my body, when it is correlated like that is really a marvel of efficiency. But I first want to break it up in order to be able to connect it later in the proper way. Naturally, the breaking up has to be done by some kind of a means that gives an opportunity that they can start to function almost as if they are separated. And that is why I suggest if you take for yourself in your mind that you're doing something you want to do, this connector, you do it in such a way that each one has to function on its own without allowing the connection to take place. Surely it will take some time before that is effective and a great deal of water has to flow over the dam before one even has something that might be considered like an I, being able to direct. But nevertheless that is the direction in which one wishes to go and the ultimate aim will be that if I can make each center function in the way they have to function and that the feeling stays as a feeling and that the intellect as thought process remains intellectual, that then if the I, you might say the all-knowing I, is there to direct the manifestations or the activities in each one of my centers, that then there is a possibility of harmonious development. And whatever there is required for what has to be done to be accomplished by means of either physical or emotional or intellectual center, then it is as if the I is like a pharmacist putting a little medicine together and consisting of some powders that have to be mixed. And a little bit of a spoonful here and that on the point of a knife, the whole quantity of something else, all three then mixed together and there it is as a final result. It is a good medicine then when it is in that sense harmonious. What takes place in man when he starts to connect a little bit of this and that, not in

equal quantities, but whatever is necessary for the establishment of an equilibrium which is quite a different thing, particularly when it is harmonious. That of course is what one wants to do when the I can tell it, and the process for men is that it is not a mixture but becomes a fusion. Now that is neither here nor there, the main thing is that there is a possibility for each center to contribute to the total activity some part that belongs to them, not more and not less. And because of that this harmony is represented by a total quantity, maybe, of tones which by themselves are not struck with the same force and don't have the same equilibrium rate, the vibration rate, and also don't have the same overtones. But nevertheless in a chord it is possible that by the variation of that what is needed in order to bring the harmony about I have a chance to treat each note individually the way it ought to be treated. Try to keep this aim in mind when you are doing it. It will give you a certain perspective and it will take away a little bit of the silliness which otherwise becomes so stupid to do these things, infantile. One doesn't want to do it. You feel yourself, of course, a little superior, that you're going to do such idiotic things as pouring a cup of coffee by stopping four or five times. And of course there has to be a reason. And the reason is not always clear the same as when Steve was talking about pouring from one test tube into another. The reason that I have to keep in mind is the little card with the PHD or what I call now regarding this manipulation for breakfast, a conscious man, or an individual. Or an ideal for myself as a man who actually is Man. So the reason why I want to keep that in mind is whenever I get a little bit discouraged that I am reminded that what I do is for a purpose. Alright? Good.

For the past few days I've attempted to wake up in the presence of myself just before speaking and I've done it a couple of times when the conversation isn't too important. I can hold onto myself for the first few words but I find it difficult. This is in a conversation which does not involve you too much? Right. Just among the people I know. Does it matter if you

stop for a little while? No, that's what I try to do. It doesn't work? Do they say what's the matter with you? No they don't, I just tend to rush on. You what? I just tend to rush on. I don't think they would notice any.... Do you think you could stop? I have once or twice. I think it's excellent if you could do it. If you are too much engaged in it of course you would not even think about it. Where are your hands when you talk? I try to keep them quiet but I find them...Have you money in your pocket? Sometimes. Can you jiggle it? Much to the annoyance of people perhaps who say such a nervous man! You know what I mean. You can even hear it. All of that can help you to be reminded and what you could do in an experiment simply, you say a few words or a sentence, you stop, you jiggle the coins in your pocket, you start again you stop again, the money. Try to carry on a conversation if it is not too difficult for the one you're talking to. It's one way. There are many others. As you talk, walk. Don't stand always in the same position, do as if you are let's say, dictating and there's your secretary and instead of sitting at a desk and looking at her you walk up and down. As you walk up and down, do as if you take the thoughts from the sky or from the ceiling or sometimes very seriously look at the floor and then turn around at a certain time and try to be awake. Of course you cannot walk too far if you are talking to someone. But it doesn't matter and if you only catch four words out of ten it is enough. Try to treat it as lightly as you can, Jerry, not with a dark face. Not as if you're engaged in something so utterly and completely serious that if it didn't happen, of course, there would be dire consequences. Do it with a smile on your face if you possibly can and laugh at yourself, as if even that what you're saying is not serious enough. By using your body in order to be reminded that that body is now talking but talking at different places and while it walks. Alright. The next is change the tone of your voice, or in connection with that, slow down the rhythm. When you change the tone of your voice can you make your voice shrill? I found it

shrill this morning. Maybe you don't have to make it then. Can you make it soft? That would probably be more difficult. But can you try? Can you have a bass voice? I'll try. Alright. Play like a piccolo? Or maybe like a recorder? A bass recorder? All kinds of things like that and then see. Or slur over the words for a couple of sentences when they have to ask you what did you say. You see, Jerry, in this way it is like a play and it is actually as if you are the stage manager. And you use puppets to perform certain tasks. The puppets are your habits, your particular idiosyncrasies, your tendencies, the different forms of your behavior. All of that you can manipulate and you can make out of the totality of yourself a certain combination of all kinds of acts doing this or that at certain times whenever you call the cue that they have to appear. Try to see yourself as the, your body, or whatever is functioning, as some kind of an instrument with which I say play. It is play in the real sense, to make that performance in such a way that you derive the benefit, not the actors. It is the man who leads who will finally get the crown. Alright? Good.

How can I use being tired to help me work? How tired do you get? Do you get very tired? Yes. You don't work. When you're tired are you feeling sorry for yourself? O no, just that I've done a lot of work. Are you glad? Sometimes I'm too tired to even enjoy the results. That's what I mean, you see, when you're too tired to even enjoy yourself, why would you have energy to do something else? Who would want to? When you're too tired you just like to sit in a chair and take a rest. You may not feel sorry for yourself but maybe you will enjoy what you have done. Proud or happy that it is finished. Thank God, it's done. At such a time it is not very good even to think about work. For work, you have to have, of course, energy. And it has to be a kind of wish and the wish has to be strong enough to overcome, particularly in the beginning, certain natural objections, obstacles. So it must be possible, particularly the initial start...now...I want to work, I want to wake up, I want to do something, for that you have to have a particular wish and that

what is now represented as the wish to do something, that you realize that that requires a quantity of energy. It cannot go into the settling of your tiredness. Wait til you'rea little less tired. Or work when you're getting tired. Don't allow yourself to get too tired if you possibly can help it. Try to Work while you're working. Try to wake up to what you're doing. Don't wait until it is all over and there is no possibility for yourself to do anything about it. It's much more clever. Theoretically, of course, one says whenever there is energy, if it could be harnessed it could be very useful. But the energy may be such that you can't even reach it. If I'm interested in building a power house and using water power there may be a marvelous waterfall. But maybe I can't get at it. And maybe it is too steep that I cannot climb the rocks. You see there may be certain things that could be theoretically extremely useful. But there are other factors that determine if I actually can use them. And why go through the difficulties that I try to overcome, certain things where it is already difficult, that I would like to wake up, and forego, you might say, the opportunity of using the moments when it is a little easier, when at least I might have a little better success. You see, it's interesting to see how you always want to use the most difficult times and also wake up. And very often if you try it and you're not successful you will blame Work. Whereas you should blame your stupidity. Simple things like making breakfast. Like talking to someone when it doesn't matter that they hear you or don't hear you. When you get into the car, when you get out of the car. When you open a door. When you put your clothes on. When you turn around a few times in front of a mirror. When you go to pick up a fork in order to, put some food in your mouth, chew it very slowly. And don't swallow it yet. And sit. And wake up. And close your eyes and open them and sit for a moment. And move your head. Bow...left, right. Or sit with your hands just like this, next to your plate and move one finger after another, And try to be awake. Try to be aware of the movement of the fingers. Or even if you sit and you make a fist and you stretch out your fingers and

you do this for a little while like a cat. Sometimes I think that a cat tries to become conscious when it has that claws (unclear) Do it. These are the simple things when you have a chance. All the other things, they will come. The more energy you will have, the bigger the I is, the more it will be interested to tackle problems that are very difficult. Higher mathematics starts with A plus B sometimes squared and no more. Not yet. Until you know how to, that you have the facility. Writing a book you start with a pencil and a piece of paper and a chair and a table maybe. Or maybe a knee or a writing pad. And you sit. And you wait for a moment and maybe the pencil or whatever, the ball pen or whatever you have to do, preliminary to get busy, all that preparation, all that you can do. And as you start writing and there is your first word and the first sentence. Write it in such a way you want to write. And that's the idea. And metaphorically it is like writing. The addition constantly of new little things to that what I already have done, what I know, and with which I'm familiar and which have worn off because they're not so useful anymore since everything that was there that could be of use for me to become conscious I've already extracted. I write words when I write the sentence, when I make sense, when it is grammatically correct, when it is the proper word at the proper place when I finally write a line and another line. And when I finally put what is necessary between the lines. And then at the end I sign it. Don't start with too many things that are too difficult simply because they happen to be a little tempting. For a long while be quite satisfied with very simple things and don't try anything much too difficult. When I'm tired, I'm tired. The body is there... the energy, all of it. Let it go there. Try to eliminate thoughts if you can in order to take up energy that otherwise would go into thoughts or feelings unnecessarily. Or, if you can, relax. It's not work. But good preparation. And as I say, when I'm half tired or have a little desire to get up, then maybe there's a chance to be awake. Alright? Good. Your task tomorrow, when you put on your shoes take them off ten times and put them on. What other things?

I notice that I have days when I'm able to really make a great number of efforts but at the end of the day and sometimes even into the next day, it's not good. It seems to exhaust me in some way. And yesterday I made an unusual number of attempts for myself and I was very tired last night and so today I decided...Were you tired because of the attempts? I don't really know. Well, take one day when you don't make any attempts, see if you're tired. Well, today I...what I did, I don't think, I don't know if it was an attempt or not, really. It's just that when I realize that I was all tight and feel a frown on my face I just simply relax and I never tried to really wake up to anything I was doing I just tried to catch myself as many times during the day as I could. Are you relaxing now? Right now? Yes. And are you tired? Well I wasn't tired today. It would be nice then to do a little bit more than just having to think about relaxation. Yes. So next time try it with relaxation. You know you needn't be tired. And see then, when you start to relax, you have reached a state of relaxation, then give just a little bit more of the kind of attention which would go into the wish to wake up. Try to wake up at the time when the body is not really engaged in anything in particular. It's a good condition to be in because it exists, because there is very little energy that goes for the maintenance of the body even. So you have a chance when that kind of energy is there that can go into the wish to be awake. Do it only at such time because if you do it while you are working ordinarily, I mean you are using energy for that purpose and perhaps get tired because your body will get tired from doing things that are fairly heavy or do require a particular kind of (unclear) but when you try to do it during that time it's difficult to divide it. Because you have to look at the wish to work as something that is set up together with the requirements of the ordinary body. And therefore if you want to have energy flow into that wish it has to come from somewhere. So the less will now go to that what is the maintenance of the body the more energy that could be available if I really have the wish to wake up. So you see the conditions have changed and I probably have much more (unclear) because I know now

that if I relax that I will still be at the end of the day not as tired as usual so that if I get tired then I know it must be because of the attempts at work. It's because of the mixture of trying to do the two things at the same time when the body is not in a good enough state. Whenever you try to do certain things and you have a few unknowns, you must always leave, if you study one unknown, all the other unknowns in exactly the same way. All the facts if you want to compare them, then not all of them can be changed at the same time. If you have ten different facts in any kind of activity and you want to study one all the other nine will have to stay. If you want to study another the first one again becomes active and that one that you want to study is singled out and the rest, the nine, continue again in the same way. Otherwise you have no chance of determining what is the reason for any one particular thing if there are many different influences. So settle these first and then when you know that perhaps such conditions like relaxation and being able then to work or to have a wish are not sufficient in result, you see you have not the experience or the recollection that you have been awake, then you know that it has to be done at another time in another kind of condition of your body. Then you will be able to do something that will be more conducive as an attempt in which that attempt can be called more successful. Alright? Yes. Good.

At times I seem very convinced that I should work and will try and make efforts and at other times it seems as though I never even heard of it and that I will go through half the day and then the thought will occur to me and at that time I will remember that it's something I'm interested in and I'll say yes. But it's not a good time or something and the times that I think that it is very important I feel very definitely that it's something that I would like to have but it's just not there. All these things we're talking about tonight are helpful when I'm wanting to do it, then, but two hours later I'm doing something else. And I've been thinking about it and I'm wondering if there's a what you call it, more convincing...maybe the

olive branch hasn't come back to everybody yet. Or what I don't know. But I'm wondering how I can, in a sense, become more convinced so that it's there a little more often. I like reminders...try and set reminders...well... If someone stands there with a gun...you know a man is actually quite (unclear) and it depends entirely on a particular state, sometimes his health, sometimes, of course, his thoughts and feelings. It depends on what he may have eaten, before lunch or after lunch, maybe. Quite a different thing. If he has finished a conversation in which he won an argument he's probably very well disposed towards Work. Not that he will Work but the thought of it is (unclear). Now if I know this of myself and I know that there are certain times when I really am quite honest or serious, but I know I should Work and I even have a desire to Work and I actually try. Have you ever written anything in blood? Not when you were a little boy? In real blood? No, o we played but I don't remember if we were drawing blood. Well, I have. Actually prick my finger in order to get blood in order to write I love you and send that as a billet doux to the girl I married. At such a time, speaking figuratively, write out something as if you write it in blood. At the time when you're convinced that your attitude toward the wish to Work, and usually based on the realization that it has become a necessity, or that you want to undertake it as an obligation for yourself, and you then say at such and such a time, such and such a date, I...and sign your name...have decided that it is necessary for me to Work. You fold it up and put it together with other papers and at the time when you're a little bit less inclined to Work, not when it is way down, but when it is you might say, going down, as if you feel it coming on as one sometimes feels a cold coming on, you start to do something about it already at that time. Perhaps you take an aspirin. In this case you take out the little letter. The note to yourself. And you, if you can, you read it. But not only read it, try to experience what is there. For that you have to recall the time when you did write it, and the fact that it was written in blood. But you can feel that. It will bring back to

you a very definite realization ~~at~~ the necessity that something ought to be done even under those conditions. It will not always be successful. One may sometimes be already in a certain curve which has set up a momentum that you cannot stop. At the same time you do have an opportunity of re-considering of that what you are and perhaps it is at that time possible to change the curve to (unclear). If you look at it as a vibration between up and high spirit, low, as down as you can get...if that is correct, it goes up and down like an ordinary curve, like this. Well at the time when it goes up I'm not worried about it because I know I will reach that sign. I also know that as far as Work is concerned it probably will go down and I can more or less decide that I know my energies, my wish and so forth or even the ability to do it or the amount or the quantity of energy available for that will be exhausted and that I will go down, and I know that if I don't do anything about it I will go down as deep as I can. But now as I go down I realize it and I pass as it were the line that divides the two, you know, the average line, the one that is like a horizon, as this is the sun. Then when it goes down I must do something to stop it, that is I have to change its curve so it won't go too far down. And the only way is by having a force placed on that curve that will pull it up. The force that will be able to do that is the force belonging to the upper half of my life, a force that is based on a realization at a certain time when I am Working, for the reasons why I then was Working, that I recall that. And at the time that I now pass this point, recalling it, something is introduced that will help me and it will be short that (unclear) Regarding Work, it is always this question of the vibration rate and sometimes it is way out. (Unclear) You understand that (unclear)...being very sad or sorry. It's almost that I cry. Now there are types of people, particularly emotional ones, in which this is way up and way down. And there are other types of people when it is just nice. Regarding Work my interests are sometimes like this but the

(unclear) curve is not at all equally divided, 50-50. Many times my desire for wanting to work is just a little bit above the line of energy and then I go way deep down in an unconscious state and after a little while I come up again. I remember that I should have worked and perhaps I make an attempt but again it is very small. Totally as far as the day is concerned, if I figure it out in minutes or in hours if that is possible I know the percentage is extremely low. And that even the desire for wanting to work, aside from the fact of changing my desire into the actuality of work, is probably less than one percent. So I have to catch myself at certain times when I know I'm going down that perhaps at that time something can be done about it. And this is what I mean, that if I can remember, at certain times, that I'm working and it is right and I know it and my conscience says that that is the way it should be that the recollection of that can be of help to me when I am engaged in an unconscious state with all kinds of associative forms or whatever may be influencing by which of course I am effected. But it must have a result or it must have an effect on me that I then start to feel a little bit uneasy about the mechanicality of this. This is one thing. There is another way, very similar, but it is much more as if one is already preparing for something that might come. I know by experience that this will happen. I know that when I try to wake up that after a short while I will again be in ordinary life and simply taken up by it. If I now can carry, I sometimes call it an amulet, something like a talisman, a little piece of paper can function like that. But I will prepare for myself a little piece of wood I make into an image. Sometimes it could be a little statue. Sometimes it may be that you don't, that you haven't made it but it may be like a little symbol from the Indians, like sometimes the Zuni's have indicating something that is for them a certain value and represents as a symbol, some idea. I have it in a pocket. When I carve it myself I carve it in the shape of something, a little statue, and I carve it in ac-

cordance with what I think is God. There's no more meaning for anyone else, only for me, that what it now represents for me is my God...a little piece of wood, I have made it. I have made God, maybe, in my image. I don't care because for me it is at that moment when I now put it in my pocket, it is something that is of value to me and it is of a higher value than ordinary life. There are times in one's life when one knows one is going down. There is something after I have been working that I would like to keep as much as I possibly can, of that kind of a taste. You have this little thing in your pocket. You don't have to bring it out. All you have to do is to rub it with your finger and you know it's there. And sometimes it isn't even necessary to do that. Sometimes a thought that that what is with you can protect you, knowing it is there, it will produce in you a certain attitude. Thank God I have this, and I will want to remember myself. (Unclear) It will help you to bring many more of these kind of moments to the foreground. And out of several you will select a few in which you really remembered without a doubt. These kind of things always have to go against the indications of nature. Also against that what is established for oneself as behavior forms and the way one is in ordinary life functioning, and of course in which one allows ordinary life to take over because ordinary life has its requirements. And it has to be done, because one has taken on perhaps responsibility of a certain kind, there are relationships that have to be followed up, or when one has promised something to oneself or to someone else. And so I must be engaged with myself in a variety of different things and they may not be such good opportunities to be awake to. Totality of the events of my life are also, on the basis of hundreds, probably ninety percent, like on the basis of hundreds the totality of all cells, dividing them between cells for organs and cells for support, are probably ninety. I usually want to use the figure eighty and twenty. It's a very important division because it's applicable in a variety of different ways of how certain things can be explained, in trade, in commerce, in philosophy, in psychology. Eighty and

twenty, a very interesting figure. And when I say eighty it means that eighty percent is supporting cells of my body. Twenty percent is devoted to the organization of organs. When I come to progressive Work, I say eighty percent I'm unconscious, twenty percent I could be conscious. And it will be sufficient for me to establish a body of my Work. It is sometimes as if when I even is full ~~given~~ that twenty percent of its time has to be spent in helping you. And the other time, eighty percent, it can be whatever it wishes to be. Twenty percent of my time has to be spent, at least, in the direction of seeing God. Eighty percent I can turn my back on Him. These kind of figures, if I remember them, you start to compare the way one spends one's time and the thought one has about the necessity of Working. At times again, talking to oneself you say does this belong to the twenty or to the eighty? And you will also know that the twenty is not so easily reached and a great deal of what is now ninety-nine percent has to be reduced to eighty. One has to Work quite a bit. So you are never finished with this idea that you are there already and saying I am this or that and capable of that, of course, it's utter foolishness. But what I should have is a hundred percent desire to wish to do something if I can at that time when I have the desire, do it. And this is what I recall by having a little image of God, as if I at such a time, wish to put it in front of me. And it is then as if that image then is between me and that what I have to do. It is of great help. See if at such times the image can be placed between ~~you and the~~ relationships you have, between you and the activity you have to perform, between you and another person with whom you have dealings and that you're constantly reminded that that little image is only the means through which you will have influence on that what you're supposed to do. Or the other person. And for that, that image in your mind has to be transparent. If one endows the amulet with the property of light density it is possible to see through it so that then whatever one's attention and wish is of oneself can reach the other person. Or it can reach a relationship, for having gone through this image and during that time as if

it has been exposed to some form of radiation...this is Work. Sometimes we speak of radiated food, food that has been exposed to, let's call them powerful electric currents of a certain kind which make the food change over into a different way of being digested. But Work changes anything that I do. When it is under the influence of Work, that's what I'm doing. My activity becomes sanctified. How often can one have these images or the thought even? Maybe not many. But even if it happens once a day it would be extremely useful. Once a day try out the possibility of wishing to be helped by your God. Once a day but with such intensity and honesty and seriousness that it starts to reverberate so that it can be heard in the totality of the universe. This is how one's soul can speak. And (unclear) sound will be heard by His Endlessness. So what other things? Many times you know when one talks about Work and you start to realize that there is something really involved, that it is a requirement of something that cannot be taken too lightly because after all your ordinary life cannot be taken too lightly either. When it is flippant you really shouldn't live. You have to live of course with a certain root a little deeper than the periphery, the lower the roots can be and the firmer they can be in the soil the more substance you will have and the least difficult that is, the less chance there is for yourself to be uprooted by the wind or by Mother Nature. So if one looks at that in this way you cannot help but considering the necessity of the continuation of one's life from the standpoint of the necessity that it must be serious because it is your inner state. If it could become a permanent something that can actually over-bridge the moment of death that then I have now to prepare for it. It's the kind of material that is not subject to destruction. And that of course has to be a different kind of quality which is not so easily come by and does not belong to the ordinary affairs of ordinary life where I know that everything that now exists in material form is of course subject to dest-

ruction and does get destroyed. How to make something that is permanent. Of course one increases if one possibly can the particular kind of quality, and it is then maybe in that sense that whatever quantity it may be has to be reduced, as if you keep on distilling in order to get the essence of Essence. And that ultimately that what is left over will be gold and the rest will be simply, has to be thrown away, as dross, you know, the impurity, that what hampers one, that what is still so much bound to earth, that what you can do without. And then what is left? It is a different kind of material quality and that requires a special kind of treatment. It means also that that what is left is precious. Precious becomes very soon a religion(?). You cannot avoid talking about Work. The necessity of the realization of that what one is and then the seriousness as represented by the wish to do something about it. You cannot avoid becoming really honest and really in all sincerity wishing. You don't have to do this every time. You don't have to wear it on your sleeve. It's not necessary to expose your heart to everybody. There are certain sections of one's time, certain parts of one's life in which you have to devote your energy to the building up of the private relationship between you and your God or your Conscience and at which time no one, no one at all must be present. Nevertheless that could become a reality when you want to devote at least part of your energy to the possibility of that kind of an understanding. When you have this, that is when you once and for all know that this is involved, you look at G. in a little different light. And you look at his life as something you might say was given for a definite purpose, lived by him for a purpose which at the present time you could even appropriate because you could make it your own and that what is given through him and in his life and whatever he has written now has the particular value of manna or ambrosia. It's the kind of food that will feed that what is important in you. And beginning with one's inner life and ending up, if there is an end, with your magnetic center, you will reach a certain quality that of course is

not of this earth, still may have roots in this earth, but nevertheless belong like the (unclear) growing up from earth towards heaven, in which in the top of such a tree all forms of life, including semi-god and gradually the total firmament, the whole universe, is represented as a play between Zeus and all the other gods in Greek or Norse mythology. Such things in one's life, the conditions of which at times you want to take what is your experience and you put it down maybe in a few words, or maybe you think about it and it is like a moment that one doesn't wish to forget and maybe a whole string of such moments of the realization of the validity and the worthiness and the particular quality of certain experiences which then of course if they can be made and have been made, maybe at the time, a guide for you, yourself, for your life, that will establish ultimately the level of your character. In that way one lives and with that you might say I praise God having given this particular opportunity. And now in the same way I return to..to Him whatever it is that belongs to Him having used it and now in using it, returning it so that again He will know that I have tried my best. Work on yourself is the best you can do. It's the only best that really exists. It's the only kind, the only kind of quality that has reasons for existing. And the only kind of importance that should be in your life regardless where you're living and wherever you are, during the day or during the night. At any time that it happens to come to your notice so that you're forced to think or feel about it. And immediately this word comes to your lips..'I am'. And because of that I, real I, can do. Try to think about these things while I am here. Bring up more questions of that kind which touch your real life, your real conscience. From that standpoint you ask the questions. It is as if sometimes you wish to have, to have your thirst quenched. It is at such a time, as if having gone out, way out in the sea, that you wish to return and at that moment when you wish to return you feel you're exhausted. The you fight for your life. And this kind of fight really should help you to understand the meaning, the necessity of having to work on yourself. Nothing less.

Because that is the highest and most important. Ultimately work is Christ through which you will reach God. So maybe tomorrow, what do we do tomorrow? O we have...what is today? Wednesday. Tomorrow's Thursday. I will see several of you in Berkeley. Fine. Goodnight now.